Caranga:—
Chipaya

/123 cont./ Aside from one chapel

the only structure in Chipaya which does not have its door to the east is the prison, which faces the church so that the locked-up sinner may repent while contemplating the house of God. I remarked the identical preoccupation in several Aymara villages.

The Čipaya throw their excrement in the street and satisfy their needs practically everywhere. Thanks to the dryness of the air the village does not smell bad and is not dirty in appearance. In contrast in the rainy season it becomes difficult to get around in it. The Čipaya dig the clods of earth with which they build their houses in the middle of the village. These removals naturally create depressions filled with water which must be drained by small ditches. The canal in front of the saya tuanta overflows during this period and cuts off communication between the two districts.

The entry to the village is indicated by two pillars which stand on the road to Huachacalla.

In Chipaya the only public meeting places are the chapels and the church. Passing strangers are given lodging at the homes of the authorities.

The dwelling huts are not continually occupied by their owners. In fact each of them owns in addition to his domicile in the village one or several huts situated somewhere in the midst of the pastures. These "farms" are generally located near the floodlands, whence the name which the Čipaya give them: o°su-k°aya, "water houses," is derived. The Indians also designate each group of these huts and their annexes by the Spanish name estancias.

/124/ The water houses are either of the type in the village or entirely built of clods of earth in a conical form.

Sometimes these rural houses are grouped into modest hamlets, but they are most frequently isolated. There is a considerable number of them, and one finds them dispersed all around the village within a radius which varies from seven to ten kilometers.

/362 cont./

*778 *796 [596] repeated immediately in echo. It seemed to me that this cry was raised each time that the alferez began to drink or refilled his drinking cups. More direct compliments were frequently addressed to the alferez, who was treated as in the previous festival.

Several times the alferez' wife, displaying as much conviction as enthusiasm, threw out handfuls of white maize or peas over which the audience fought.

Practically the whole afternoon passed in this way beneath a leaden sky. When the prayers and wishes ceased to be heard, a mournful silence momentarily reigned, uninterrupted by any [573] [557] particular conversation. Although most of them were drunk, the Indians remained as apathetic and indifferent as usual.

*778 *796 262 594 Toward five o'clock the meal for which all had been patiently waiting was served. Two blankets were spread out in front of the alferez, and the cooks, led by the Officiant and his helper, placed the food on them. Boiled barley brought in bowls was poured out in ribbons forming a large oval cut again lengthwise by several parallel lines. At this point several guests got up to add either cuño (frozen potatoes) or roasted maize which was scattered between the ribbons of barley. The boiled meat brought in bowls was arranged magisterially on the ribbons of barley at regular intervals and in equal amounts. But part of the meat was directly distributed by the Officiant and the cooks, who first offered the llama, then the pork, and last the mutton. At the same time bowls of stinking boullion were passed from hand to hand and everyone took several gulps.

*778 *796 Before closing the samiri's cellar, the Officiant recited a prayer that was listened to by all with bared heads. This prayer is addressed to the mal'ku and the samiri. The cellar was then shut and hidden under a yareta.

[539] At the moment of departure the Officiant turned once more to the samiri and directed several words of farewell which put an end to the ceremony:

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Hasiki	suma	l'autita	suma	kumplrita	hasiki
Now	well	shut	well	acquitted	now

katokta	suma	katoktakiʸa.
you have received	well	you have received.

/363/ "Now you have been well shut in, we have acquitted ourselves well toward you. Now you have received offerings, you have received well of them."

Little by little the group dispersed. Each, before going away, approached the site of the cellar, knelt, and said a short prayer, at the end of which he touched the mound with his hand, which he brought to his lips. The alferez' wife epitomized the gesture by kissing the ground. I heard them murmur while getting up, "Verxina-mal'ku lisinta" — "Holy Virgin, with thy permission." Some couples, before leaving the area, went to salute the alferez and his wife in the customary fashion.

The latter, moreover, did not seem to consider the merry-making ended, and it was with flags flying, dancing and drinking, that the most enthusiastic returned, forming a procession which disappeared toward the "water houses."

On the same day the saya taxata held a similar festival on its territory.

Second day (January 21). On the preceding day only a part of the meat of the sacrificed victims had been eaten on the spot. The rest was served in the course of a feast which the alferez offered to the members of his saya the day after the festival. The ceremony which I will describe took place at Taxata.

The alferez' two white banners were planted before the door of his hut toward noon. The members of the saya had gathered near the threshold, men on one side and women on the other, waiting for the food (Pl. XII, B /see p. 133/). It was served to them as on the day before, on blankets spread on the ground. The menu was, moreover, substantially the same, but completed

/363 cont./

this time with two soups, one of quinua and the other of ču̇ño and quinua leaves. They were distributed in small individual bowls which, as soon as they were filled by the efforts of the alferez' wife and several other women, were carried to the guests by a group of little boys. Inside the hut the alferez was standing behind a table on which the heads of the sacrificed animals and the sheaves which had been used the day before were placed. As usual, the alferez' wife was in her place, to the left of her husband. The most respected guests were seated inside the hut.

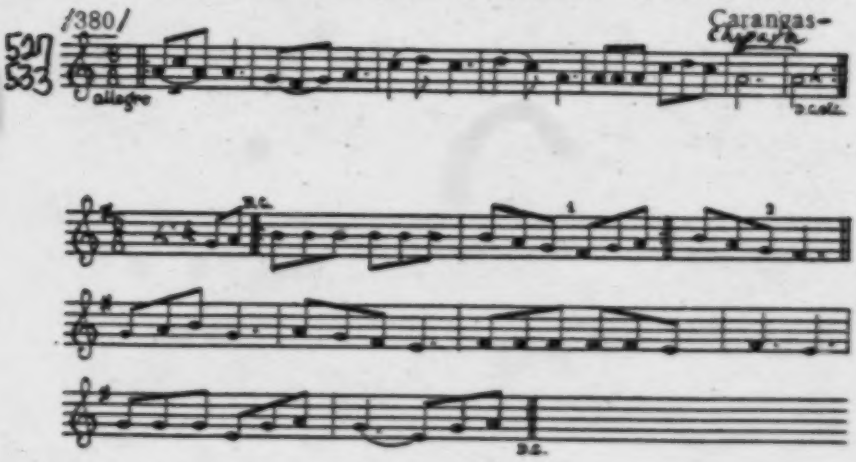
The meal did not last long. When the last guests were on the point of leaving, the flag was rolled up and carried away by an individual, undoubtedly the person who the day before had been proclaimed katokere, i.e., alferez of the next festival.

/364/ Several hours later a large group formed again in the alferez' hut, this time occupied in drinking according to the usual ritual. Two old men uttered prayers to the mal'ku without pause, even while drinking. At a given moment they knelt in the middle of the hut, their bodies turned toward the east, and, in this position, addressed a long invocation to them, which they concluded by kissing the ground.

Kant-mal'ku,	Kusil'er-mal'ku,	Kilimint-mal'ku,	Kusil'aviri,
Kant-demon,	Kusil'er-demon,	Kilimint-demon,	Kusil'aviri,

márka-kol'o,	Kemperan	mal'ku,	Estewan-mal'ku (1),
country mountains	Kemperan	demon,	Stephen-demon,

1. During the feast of the Estewan-mal'ku, the alferez threw beans, peas, and dried fruit to the winds.



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Thus costumed the Cipaya devoted themselves to the most monotonous of dances, the one which I described in connection with the festival of the samiri (p. 83). The circles broke up from time to time to form processions which, at a running pace, under the white banners of the alferez's, approached the neighboring saya or came to a halt before a hut whose owner offered drinks to
[616] everyone. Although the members of each saya prefered to dance on their own territory, visits to neighboring saya were frequent and sometimes led to a mingling which contrasted with the rigorous separation usually in force.

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[718]
[824]
[889]
In a few huts belonging to some alferez's a table, transformed into an altar, had been set up with the consecrated sheaves of straw and the heads and feet of the animals slaughtered for the festival. Groups went there to offer up libations and to dip into the pile of coca placed before the victims' snouts.

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[533]
The festival proceeded in this fashion for a whole week. At night the young girls would gallop through the village holding *each other by the hand, singing their melancholy songs, and a few*
[973] madmen offered up libations until dawn. The scarcity of alcohol
[541] did not allow suppressed passions to be unleashed, and I was not
[971] present for any of those brutal orgies in which the Aymara surpass themselves. They scarcely, I believe, had a few quarrels and

Carangas-
Chipaya

/382 cont./

592 The number of spirits which rule over a household may be
342 even more considerable. In a prayer of Aymara origin which I
*978 recorded among the Čipaya, in the course of a sacrifice made to the demons of the house, the shed and the kitchen are invoked at the same time as the court.

342 Building a house gives rise to various ceremonies which re-
[971] cur uniformly throughout the territory inhabited by the Aymara.
[982] There is no Čipaya hut on which one does not see to the left of the door upon entering the blackish spot of blood with which it was sprinkled after its erection. The inside of the roof also bears
[974] traces of bloody sprays. This sacrifice is followed by a feast, the costs of which are borne by the owner of the new dwelling, and to which he invites all those who, relatives or friends, have aided
342 him in the work of construction. The occasion is used to offer up
982 many libations and to ask, probably of the protecting spirits,
539 that "the straw (of the roof), that the house, that the hut for the kitchen be good, that it last for many years."

Ačokʷal'a	kʷoya	kamantaika	suma	haĺk	wata
Straw	house	kitchen for	good	many	year

awantil'a (1)	kʷoya-ki.
endure	house this.

1. From the Spanish aguantar, "to endure."

[992] /383/ A beautiful example of the frightful jargon, a mixture of Čipaya, Aymara, and Kičua /Quechua/ words, which the Indians use in their conversations with the divinities.

*978 The titi-mal'ku is honored each time that an Indian returns
982 home to the village after a long stay in his "water house." As the
[921] number of titi-mal'ku in Chipaya is limited, I would not have

/392 cont./

These civilities were of the usual type, i.e., they were carried out by bending the knee before the person honored and simulating an embrace.

Two dishes of meat were then carried in, signaling the beginning of the feast which the patient offered his doctor and his relatives, doubtless to repay them for their trouble.

The magician, who up to now had preserved a serious and imperturbable expression, appeared afterward in a more cheerful mood and with a smile on his lips accepted the cups of alcohol and the dishes which his client, full of gratitude, offered him.

However great the respect of the sick man for his healer was and the impression caused by the ceremony, the patient did not consider it superfluous to question me on his case and took the laxative I administered to him with gratitude. He had great need of it, all the more so since, to celebrate his return to health and the beneficent treatment of which he had been the subject, he ingurgitated a remarkable portion of the sacrificed sheep and washed down this feast with impressive bumpers of alcohol. I still do not know how this unfortunate man was able to endure these new excesses. He got well nevertheless, and this complicated ceremony seems at least to have had the positive result of actually transforming his deportment. Up to this point I had had an enemy in him who had picked quarrels with me on every occasion; each time that I met him after this, he astonished me by his friendliness and courtesy.

I only wish that this good disposition had lasted as long as the memory of his experience.

Funeral rites.

In the course of the weeks spent in Chipaya only one death occurred in the village, that of a woman who had committed suicide for obscure reasons, probably out of resentment against her husband. Arriving at the spot shortly after the event, I did not notice any behavior among those present which could be interpreted as ritual.